

## Summary

The Balkans and Nationalism is a collection of independent studies that come together to form a complex mozaic that represents the development and formation of nationalism in the Balkans in different spatial and historical settings, from a variety of perspectives. Within the book the reader can find a whole range of approaches, from a strict theoretical position concerned with the development of early Balkan nationalism, through historical studies focussed in particular on state nationalisms (Yugoslavia, Macedonia), to fieldwork oriented case studies of particular national/ethnic groups (Bulgarian Karakachans, Czech expatriates). Although the geo-political space of the Balkans in this book is quite evenly addressed, the ambition of this study is not an attempt to offer a comprehensive overview of this issue, rather its goal is to contribute to recent discussions, and to introduce new perspectives in this field.

The initial text „Religion, social class and the development of religion in the Balkans“ presents an attempt to evaluate the issue from the broadest perspective possible. It discusses, how, in the case of Balkans, the commonly used dichotomies of Eastern versus Western or ethnic versus civic nationalism are used. The main issue raised is whether the national movements in the Balkans have something in common. Is there something like a Balkan nationalism? In the second part the author analyses the complex and ambivalent role of religion in the case of Balkan nationalist movements. This type of nationalism, as a form of collective identifica-

tion, could develop only after the former types of identification (above all religious identity hand in hand with the ideology of Christian universalism and millenarianism) was challenged. Those older forms of identification were usually in contrast to nationalist calls for identity based on shared origin and language.

The Second chapter „A few insights into nationalism – one of the factors contributing to the dissolution of Yugoslavia“ highlights nationalism as one important factor (among others) in the disintegration of Yugoslavia in the 90s. The author focuses on the historical context of post-war development and the changes of the initial Yugoslavian state project based on the ideology of „brotherhood and unity“. And then emphasises the significance of the gradual decentralisation and strengthening of concrete federal republics in the dissolution of the state. The importance of nationalism in Yugoslavia rose significantly after the death of Tito in 1980, as nationalism became the main alternative form of collective identification after the fall of Socialist project. The main fuel of the various nationalisms in the Yugoslavian area were the myths about a suppressed ethnic identity, unpunished abuses and violent acts from the Second World War and arguments about the grand history and exceptionality of particular nations. The national groups developed a sense of injustice based on their initial economic and political inequality. The author emphasizes the symbolic and emotional side of the issue, overweighting the economic aspects.

The third chapter „Antique labyrinths of modern Macedonian identity“ is an interdisciplinary study of changes in Macedonian identity after 1991. The author highlights a whole spectrum of symbolic myth models about ancient Macedonia. The myth of an ancient heritage and the historical continuity of the Macedonian nation is analyzed in the case study of the urbanist project „Skopje 2014“. The author observes diachronically how the transformations of Macedonian national and cultural identity are currently going through an identity crisis. In the context of broader international relationships this perceived ancient heritage encompasses quite a lot of problematic areas. This chapter is thematizes a number of factions in Macedonian society and shows how they use the ideology about the continuity of ancient Macedonian history.

The fourth chapter called „We are not a race, teacher, we are nation: the formation of ethnic identities in recently settled nomadic Karakachans“ describes the changes of a former nomadic group of Bulgarian Karakachans in recent years. The author observes the ways in which their collective identity is communicated. The fixation on memory is described in the cases of home museums and the first attempts by informants at writing a kind of historical literature, both with an emphasis on their former nomadic shepherd history. This ideology is broadly based on what the author calls the ecological-rescue discourse, associated with the metaphor of purity. The purity metaphor affects the conceptualization of

the Karakachan language and specific Karakachan animal species – especially the Karakachan shepherd dog. The theoretical background of authors position is the concept of symbolic ethnicity developed by Herbert Gans. The author highlights a significant shift in the display of Karakachan ethnicity in the symbolic sphere.

A similar case study is offered in the fifth chapter „Next station Nation. All board!: A study about the politics of compatriotship“. In this chapter the author analyses the textual written by the compatriot policy representatives in Czechoslovakia in 1918. The textual analysis shows how the authors used an evaluative criteria and evolutionist perspective labelling the compatriot *branches* or *islands* as *undeveloped* or *denationalized* and needing to be educated and cultivated to be fully-fledged part of the Czechoslovakian nation. The author stress the power differential between the compatriots and the compatriot care representatives. He calls this unequal relationship „czech colonialism“ and equates it with the relationship between the colonialist and colonized.